THE INQUIRER

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 6043 Saturday, May 3, 1958 Price 3½d.

FIRST SUNDAY IN MAY

SOME one hundred Unitarian congregations will be taking part on this Sunday in a service, held in each church and chapel, according to local arrangements and custom, to mark solemnly the awareness of the nuclear threat that overhangs mankind. There has been a moving development in the project. It is probable that twenty-five American congregations will be taking part. Word has just come that the Chicago Area Liberal Ministers' Association, numbering about 25 ministers from Unitarian and Universalist churches in the Chicago area, have voted in principle to join in. Thus, on a comparatively small scale, but with dramatic possibilities, something new has been started in the Unitarian and Free Christian Churches. In the United Kingdom, in Canada and America, there has been a spontaneous demonstration of a new unity beyond distances and barriers. There is no need to pooh-pooh small beginnings. No one knows where they may lead. Sufficient at least to note that without the slightest organization, with no letter-writing, or propaganda, quite spontaneously a hundred Unitarian congregations in this country and America have decided to become one in a spiritual concern that stirs them all. The matter is not likely to stay there. Something has been started of dramatic possibilities in many ways for the Unitarian churches. The horizon suddenly widens.

The hundred churches is a conservative estimation. There are, no doubt, many congregations joining in which have not informed us.

Cold-War Peace

What particularly is in mind? The world is living in a state of cold-war peace. Almost invisible frontiers between countries are now being patrolled by forces with incalculable means of destruction. Nothing like this has been known before. A new scientific age has crept upon man almost unnoticed during the past decade. He uses forces undreamt of by the ordinary man five years ago. And this age and these forces are here for good. Man now is scientific man. Literally the man in the street, or his representative (not very different from him), holds within his hands the possibility of destruction never imagined in any civilization before. On any showing the human race is at the cross-roads. This is a point where men have to make decisions rarely asked of the human race. Mankind has to choose life or destruction. The choice is before it, and the whole point about the situation is that *the choice has not yet been made.* It has to be made. There is not indefinite time in which to make it. Men have to choose whether everything they believe to be good shall exist or whether it shall be handed over with cowardly fatalism to destruction.

Religion Does Not Accept

This, on any spiritual level of which religion has been aware, is a challenge to faith. The kind of faith that transforms given situations into something new. Religion does not accept it, it transforms. Against every conceivable challenge it pursues its way towards the Kingdom of God. The issue for religion is clear. Man must be helped to believe the truth, and the truth is that he is not the helpless victim within events and policies over which he has no control. To accept present circumstances without lifting a hand to change them is to assert, in the language of Thomas Carlyle, that the world is not God's but the Devil's. It is to assume that the spirit of man is prepared to accept slavery to forces which it believes to be beyond its control. This is the very denial of religion. Every passionate quest ought to deny this situation. Religion, if it is not in decay, must believe that sooner or later the greatest guiding power in the world is conscience, and that neither principalities nor powers can ride over this tremendous force rough-shod.

There is Time

There is not a person in the world, if he is a real person, but must regard with horror, and with a feeling of utter negation and atheism, the thought that the world is inevitably handed over to nuclear destruction. This is not true. Everyone feels in his bones that it is not true, but the feeling has to be turned into action. Every person who cares must make his contribution to conscience. The spirit of mankind must say to those who presume to guide mankind's destinies, "Thou shalt not". It can be done. It is not easy, but it can be done. But easy or hard it is the duty of religion to place all its faiths against the negations that would destroy the human spirit.

There is time. In a sense there is more than time. But the time has to be utilized. The choice has to be made. Men have to choose between life and death. And organized religion would deserve its own obliteration if it refused to lift a finger to make the choice.

A living practical purpose can be placed before the Unitarian churches.

The first request that *The Inquirer* has to make is that each minister or layman conducting the service should send to us the key 200 words of his address. We make this request of our American brethren also.

FREE OURSELVES FROM FEAR

By Fred Mainé Ryde
(*Minister, Unitarian Chapel, Bury, Lancashire*)

WHEN the Editor's suggestion for the first Sunday in May came before a church committee, one member asked what good would it do? It is all very dreadful, but what can we do? This is no doubt a question that has found many a spoken and unspoken echo. One answer is that if we are in such a situation that we can do nothing either individually or collectively to bring our civilization back from the edge of destruction, then the religious and moral implications of this are very great indeed—particularly for Unitarians. They are so great that most of us would feel compelled to take another look at our supposed helplessness. However, we can scarcely escape a certain feeling of helplessness when we consider that, at the moment—and it is likely to continue for an indefinite period in the future—the existence of civilization on our planet depends on quite a small number of people, some of whose names and faces we are familiar with, but some of whom we know little or nothing—not only the shadowy figures of military commanders, but even anonymous air-crews. For, in spite of all the assurances that are given to us, it is very plain that our continued future depends on the steadiness, sanity, judgment and obedience of a number of people, all liable to error. A mistake by any one of them could be catastrophic.

Our Commitment

This sense of helplessness before the possibility of accidental catastrophe will, no doubt, reinforce tomorrow the double challenge to our faith—whether, with the preacher of the General Assembly sermon, we can affirm our faith that the values and purpose of God are not at the mercy of this world's destruction; and whether we can affirm the complementary belief that in spite of its perishability, we are held responsible by God for the preservation and continuance of the work of the generations. It will be no small matter if we do openly and honestly meet this challenge tomorrow.

It is out of that faith that we are called upon to make our commitment. It has to be an individual commitment. From this point, we are on our own, called upon to thread our own way through a complexity of principles and facts, with the aid of such wisdom and insight as we may command.

What is the nature of that commitment? I would suggest that, within the context of our present concern, it is to work for such a stable world order that the possibility of nuclear destruction has been removed. This involves many things, but chiefly the controlled abolition of nuclear and conventional armaments and the accepted authority of an international institution. This means that we are committed to the support of any move, however small, which seems likely to be helpful in furthering that end. It means, too, that we have to look twice at any scheme however well-intentioned which will lead us away from the main aim.

A Greater Danger

This may seem very trite and obvious. But it is not so. For many the major commitment is quite different. It is to dissociate themselves from any participation in the testing, manufacture and employment of these ultimate weapons which are the occasion of our concern. To them the real question is, "Would you give the signal for setting off a hydrogen bomb?" The answer to that is so obvious. No! Therefore, they cannot agree that anybody else should set it off on their behalf or in their name in any circumstances whatever. Therefore, their first commitment is for the abolition of nuclear weapons. How does that commitment fit in with the commitment that I suggested? Some would say that it fits in fine—that for one nation to give up voluntarily the possession of the nuclear weapon is just the lead that the world is waiting for, that the present deadlock would be broken, and the atmosphere of world politics would be transformed. It could be so. Who knows? No one can foresee the results that such a violent change in the world balance of power would bring. It seems only too possible, though, that the result of such a revolutionary dose of instability would lead to a greater danger of nuclear war through the panic and confusion it would cause.

Unfreeze Our Fears

It seems to me that in the carrying out of the commitment that has been laid upon us, we have to start from the present situation. It is intolerable; it cannot continue indefinitely; but it could plainly be worse and has to be treated with some respect and circumspection. The problem is to get the present freeze-up unfrozen, to get things moving towards an agreement.

The first essential is, to put it bluntly, to put more trust in the Russians—to unfreeze our own fears and suspicions. Everybody seems afraid to say that. Even the nuclear disarmers are prone to strike attitudes about what they will do when the Red Army is billeted in their homes. Without some relaxation of our mistrust and suspicion, we can indeed do nothing, except to make sure that we shall not be responsible for the catastrophe when it occurs. It does not seem to me sentimental, wishful-thinking or unreal to suggest that the Russians have their own reasons for fear and suspicion as much as we have, that they have as little reason to welcome the poisoning of their soil and atmosphere and the destruction of their country as anybody else, that they have as much to gain from disarmament and peace as any other nation, that they have to take into account world opinion as much as anybody else, that they are, if it comes to that, as likely to respond to trust and generosity as anybody else.

It is in any case the essential condition for any thawing of our frozen attitudes, any serious endeavour to abolish nuclear tests, to move even slowly and step by step towards disarmament and disengagement, to explore every possibility of agreement flexibly, seriously, persistently. These are indeed the risks that we should be undertaking. This is the answer that we should be giving to the call for freedom from fear.

The Direct Path

It is on that direct path, not least because it would make possible a real return to the United Nations and to the proper working of its institutions, particularly the Security Council. And here we come to another field of our responsibility. We should indeed be failing in our commitment if we did not include in it a new and greater loyalty to the United Nations' idea, and indeed to the United Nations itself, with all its present ineffectiveness. We cannot explore very far in our minds along the road to peace without realizing that an effective international organization is essential. Who of us is without blame if the United Nations is sidetracked and ignored? Who of us with without blame if our own government pays only intermittent attention to it, is represented at its councils at best by a Junior Minister, contributes niggardly sums to its agencies, and opposes the setting up of an international fund for the economic development of backward countries? There is more than one way to peace and not the least effective would be the one which we as a nation could take in the expansion of the constructive work of the U.N. Why, we may wonder, has there never been a Campaign for the Abolition of World Poverty? The answer to that one is that there has been and is—run by the United Nations Association. It is we that do not care.

The aim of this article is to state my conviction that the responsibility to which we are called by God is to the upbuilding of peace and a stable and secure future for our children, and everything else, including unilateral nuclear disarmament, has to be considered in the light of that responsibility. Our two greatest needs is: To free ourselves from fear and mistrust so that we may do our part in pressing our government to bolder, more persistent and more flexible policies for peace; and to comprehend our national loyalty in a new loyalty for an international order, for the growth of which much can even now be done.

GENERAL ASSEMBLY MEETINGS

APRIL 15th - 18th

CONCLUDING REPORTS

INTERNATIONAL SESSION

LIBERAL CHRISTIANITY IN EUROPE

MANY times from Tuesday to Friday morning we talked at the G.A. meetings of the problems that challenge our churches and of the difficulties ministers and layfolk are encountering. Sometimes one sensed a feeling that people felt them overwhelming. But on Friday morning it was very different. Our own problems seemed to fade into nothingness as we learned not only of the challenge Hungarian Unitarians had been faced with in the last ten years but also how boldly and confidently they were facing up to them now.

The Rev. Kenneth Twinn opened the session. Our movement, he said, had been always internationally-minded and from the first days of the I.A.R.F. had played an influential part in its deliberations. His own fine sense of internationalism was shown by his greetings in Dutch to the first speaker, Dr. van der Woude, and to the Hungarian ministers in their own language. As national secretary in this country for personal subscribers to the I.A.R.F. he made a plea for increased support.

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Dr. van der Woude began by relating how, following the unhappy disturbances in Hungary in October, 1956, contact was made with the Hungarian Unitarians and how the I.A.R.F. issued its appeal to member groups. As a result, it was possible to say that the first relief wagon with food, clothing and medical supplies to enter Budapest was a liberal wagon.

The speaker proceeded with an interesting outline of the historic background of liberal religion in Europe, showing how deeply rooted the Unitarian Churches were in Transylvania and how since 1920 the Czech National Church had been built up and possessed now a million members. It had friendly relationships with the Czech Unitarians and the students of the latter attended the lectures of the John Hus Faculty at Prague University. Dr. van der Woude spoke, too, of his own visit to Hungary and Romania and of impressions gained.

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Bishop Stephen Petho came next. It was explained that his title of Deputy-Bishop came about because while the changed situation in Europe had separated the churches of Transylvania from those of Hungary and each was independent now, nevertheless Hungarian Unitarians continued to look upon Bishop Kiss, of Romania, as the spiritual head of their church.

The Bishop then went on to give a most interesting picture of present-day Unitarianism in Hungary. There were ten congregations and forty-one groups in scattered places where services were held periodically. All this work had to be carried out by the ten ministers who exercised pastoral care over some twelve thousand people. It meant that each Sunday the ministers conducted three services in three different places. There was hardly a village in Hungary where there was not a Unitarian family. There were also an increasing number of people who were Unitarians in spirit even though as yet they had not committed themselves to membership.

The congregations had to raise part of the money for the ministers' stipends, the balance being forthcoming from government funds. In some cases the old-time practice had been revived of giving the ministers gifts of kind instead of money. In war years some of their churches had been damaged. The repair work had now been carried out and the cost had been met by government grants, individual contributions from members and donations from the I.A.R.F. For this generous help the Hungarian brethren were deeply grateful.

It was with the question of relationships between Church and State that the Bishop next concerned himself. Prior to the war, all Hungarian ministers had their stipends paid from government grants received by the churches. Ministers' pensions were met in a similar way while the cost of religious education was borne by the State. In 1948 a new agreement was mutually entered into. This provided that over the next twenty years the government grants would gradually decrease. This meant that the churches had to aim at becoming more and more self supporting. It was ten years now since the agreement was made and so far the government grants had not been decreased. Nevertheless, the churches were proceeding with their plans to meet the new situation.

"The success of our plans", declared Bishop Petho, "will depend on the spiritual education of our people. Christianity in general, and Unitarianism in particular, will have to meet one of the greatest tests of our history. Everything depends on one thing. It was this. Will our faith be able to offer such help as is absolutely necessary to this generation in order that it may solve its problems and that in return the churches will gain the adequate financial support they need?

"The future of Unitarianism depends entirely on whether the churches could offer this generation spiritual values which could be found nowhere else."

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"We are conscious", said Bishop Petho, "that no man can exist without bread but we are equally aware of the importance of things spiritual to the life of men."

In Hungary, relationships between church and State were at their worst when the church had no money problems or difficulties. They were beginning to find now the ways to the souls of men at a time when they had lost almost everything except the opportunity to take care of the spiritual values of mankind.

There was a vigorous church life in Hungary. Religious instruction for the young, once compulsory, was now voluntary. In some villages all children without exception received religious instruction. In towns and cities regular classes were held and children's services were a feature. At Easter time the churches were full to capacity.

The Bishop spoke appreciatively of the help received and fellowship enjoyed through their association with the I.A.R.F. The help received had enabled repairs to church premises to be carried out. His final words were these: "We are persuaded that our faith has a message and we are hopeful that we shall be able to convey that message to our people. Ours is a free religion. We have no particular dogmas to impose upon others but we are ready and willing to help people to become, more and more in spirit, like Jesus. May God's blessing be upon us and may He help us in our mission and may He give us peace in this much-torn world".

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Professor J. Ferencz, Chief Curator of the Hungarian Church, followed. He recalled the beginnings of Unitarianism in his country and all that was owed to the courageous leadership of Francis David. Contemporary scholars in Hungary had brought many new facts to light concerning this great pioneer and he was happy to say that a biography about David, which Raymond Holt and Herbert McLachlan had urged him to prepare when he was a post-graduate scholar at Oxford, was ready now for publication in both Hungarian and English.

There was a great deal in David's teaching that was very relevant today. Hungarian Unitarians were mindful of their debt to the Dutch Remonstrants and to great Unitarians like

Martineau, Channing and Parker. Some of the well-known Unitarian hymns by English and American writers found a place now in the Hungarian Church Hymnal. An edition of 7,000 copies of this book was issued in 1950 and in the present year there would be a new edition of 10,000 copies. They were revising, too, their church catechism which had been issued many years ago by his grandfather; there had been twelve editions. The number of questions had been reduced from 150 to 130, and it was in every way modern in its approach.

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In a final comment Mr. Chuter Ede declared that what the Hungarian brethren had said showed that once again hope for spiritual freedom thrived best when the church had to assert itself aggressively. He recalled links that existed between England and Hungary as far back as the days of Oliver Cromwell and reminded us how the Protector called upon the King of France and Duke of Savoy to end religious persecution, and contributed himself £2,000—no small sum judged by present values—to the relief fund.

And so, with the hope that the week's discussions would help us all to find the way forward, and when we found it to tread it more boldly, our President expressed thanks to all who had contributed to the organization of the week's meetings.

THE GENERAL ASSEMBLY, 1958

VIEWS, NEWS AND NOTES

By A. B. Downing

MOST delegates would probably agree that in our new President, the Rt. Hon. J. Chuter Ede, we are not likely to have a mere figure-head. He well and truly belongs to that category of men mentioned in that noble prayer in our Fifth Order of Worship: "Leaders and commanders of the people, who have made themselves great by becoming the servants of all". He is, of course, a pastmaster in the mechanics of presiding, at a meeting, over men's unruly wills and affections; he can display the gleam of steel and flourish a procedural sword. But he is above all deeply versed in the things that most matter to us. He can glow with pride over our heritage or brood critically over our future hopes and fears. All this, indeed, he did at our meetings this year. As the Rev. R. Nicol Cross put it, "This is no red herring that we have netted for a President, but a whale!" I have a strong suspicion that his influence on our affairs is going to be considerable. He is also this year the President of our International Association and he will be giving some good Anglo-Saxon weight to the European delegations when they meet the Americans at the Chicago Congress.

The high-point of our annual meetings is always the Anniversary Service. It is frankly a thrill to sing and pray and respond with many hundreds of fellow-Unitarians, with everything done decently and in order and with a sermon, usually a bit on the difficult side, eliciting all our respectful attention. Incidentally, the collection this year came to nearly £70. Such mundane matters are not without interest. The sermon was, of course, a *tour de force*, spelt out as it was so fluently with those wonderful fingers from the Braille script, quite apart from the intellectual energies which had gone into its production. But I have often wondered, is it really necessary for us (or tradition) to make our Assembly preachers work so hard? These days we are so used to visual aids, that perhaps we cannot take solid sermons as easily as our forefathers could.

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The Business Meeting went off much as it usually does, though this year some of the votes of thanks were moved with uncommon grace and subtlety. The Rev. R. Nicol Cross was a delight and the vote of thanks to the retiring President was another item worth recalling. This was moved by Mr. J. A. Ratcliffe with a caustic zeal and a wealth of allusion which seemed to give us a picture of our whole movement in miniature, as well as making us truly grateful for having had the presidential services of such a minister as the Rev. Percival Chalk. Over that part of our Business Meeting which dealt with "Public Matters" it will probably be wise of me to say nothing. The new President had it well under control and its outcome will not, I imagine, have much effect on the moral atmosphere of our troubled country.

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The Youth Meeting on Wednesday and the Evening Meeting (on Religious Education) on Thursday were in notable contrast. At the first there were as many speakers as problems. There seems to be evidence of what can perhaps be called a neo-Unitarian school of thought, which goes out for what the Americans call promotional activity and community enterprises. There was a good deal of angry eloquence from younger members of this school, such as the Rev. Ronald McGraw; the confident and fluent tones of Mr. Tom Wardle were also in evidence. In their different ways they are both spokesmen for Unitarianism in a new dress. The young people themselves, fortunately, were concerned with more direct issues. They took us into their confidence; they explained their difficulties; they showed that not all youth activities need exclude spiritual concerns. And indeed they did all this so effectively and warmed the audience to such a real sense of kinship with them that we spontaneously sent round the hat and collected more than £16 for their funds.

The Evening Meeting on Thursday was less agitated. Each of the four speakers on Religious Education had us with him. The Rev. C. H. Bartlett came at the end and had the most difficult task of all with his subject, "Teaching Religion to Adults". But there was no wavering. There never is with Mr. Bartlett on a subject of this kind! He gave us as fine an exposition of what we really mean by religion, as provocative as it was spiritual, that we are likely to hear for some time. It was one of those meetings in which intellect, experience, enthusiasm and religious insight marched hand in hand.

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At the last session on Friday we turned our attention to the international side of our affairs. They may flourish in America, but there is much to trouble us in the condition of the 100,000 Hungarian-speaking Unitarians in Romania and the 20,000 Unitarians in Hungary itself. We had a brilliantly clear and useful description of the whole situation from Dr. S. van der Woude, of the I.A.R.F. Secretariat. From the Rt. Rev. Stephen Petho and Prof. J. Ferencz, we had an intimate and moving account of their church's present life and work. There could have been no better chairman for such a meeting than the Rev. Kenneth Twinn. After presenting the speakers to us in our own language, he performed a redemptive function: he addressed words of welcome first in Dutch and then in Hungarian to the three visitors—a courtesy (and a feat) which touched us all.

The Closing Address was given, at a length perhaps greater than is usual on these occasions, by a minister who is rarely seen among us and who was, therefore, heard with the closest attention. The Rev. C. G. Toone had been a Baptist minister for 22 years before he became a Unitarian one 27 years ago. He faced us with an intriguing air of detachment and presented us with some wise if enigmatic parting thoughts. Whether the Unitarian movement will wax or wane, he said, he neither knew nor cared. He only knew that in the end the Truth would prevail. The thought, no doubt, gave some of us a shock, but it was not without its salutary effect. After all, we do believe that the Truth is on our side, because the Truth is important to us, though we cannot claim to know what the Truth really is, about the validity of our religious witness to the world. That is something we can only find out by seeking to preserve what is precious to us "in the hope of faith and in the faith of hope".

When the G.A. meets next year in Leeds, the Essex Hall will have been opened and we shall have started a new chapter in our movement's journey through this modern age.

MR. PEPYS

AT THE GENERAL ASSEMBLY—II.

April 17th. Upp and to Gordon Square for the service of the Lord's Supper, taken by parson Downing of Dean Row and Styal. This a welcome relief from much debate and discourse, and a time for thought of spiritual matters. The service very devout and helpful and a good congregation for it.

Next we all to the Conway Hall for the Essex Hall Lecture by Principal Kenworthy of our College in Manchester and a notable scholar of their Universitie. He to give a mighty fine discourse of the Hebrew prophets, their power and how they did stand with the priests and the state; and he do draw a parallel with our own times.

All this he do expound with much skill and eloquence, and it is long since any lecturuer did treat of the Scriptures as a fitting matter of discourse. He done, our thanks offered by parson Thomas of Dr. Williams, his Library, with commendable brefitie, and so we out in good time for our dinner.

Anon we divide into groups, the parsons in one place and the lay preachers in another, and the She-leaguers, who do hold a special meeting to celebrate their Jubilee, and it must content them well to recall the great service they did give to our cause these fifty years gone. But I, being out-side these groups do have some leisure for their nonce until after my tee, when to a meeting of the Historicall Society and a discourse by parson Thomas on the early Non-conformers, and then to Campbell Hall, a Hostell of the Universitie, where many do lodge for the meetings, and do get some dinner before the meetings for the Townsfolke at Conway Hall.

Here to preside Mr. John Wilson, a foretime President of our Association for Sunday-schoolers, who admonish us that we shall treat of Religious Education both for young and old alike, having first laid down what is religion and next, what is education.

First he do call on parson Richards, Secretary of the Association, who do aver that religion be first taught in the tribe of bygone ages which he do liken to the village of our times, and is best done in such groups or communities.

Next come Mr. Spencer, a schoolteacher of West Bromwich to speak of religious education for children, how they do fall into sections by their years, beginning with those of eight years, and then how a change do come at eleven; moreover he do advise that religion be not talked of until 12, which do surprise me, seeing that I did first go to chapell at 8 and to boarding school at 12 and did by then know much about our faith and how it do diverge from the orthodox.

He done, Mr. Lewis a teacher from Flowes Field do speak of Youth, and how he did of late gain much proof of its power and leadership at the great World Gathering of Scouts in this country. But youth be a time for questioning all things and religion cannot be taught like a lesson and how there be now many forms to serve the community apart from what is done in the churches.

Last parson Bartlett of Stalybridge do hold religion to be in truth a matter for adults and do set forth with much good argument what he do find from the modern psychologers and his own discourse and lecturing both in the pulpit and to classes of learners.

And with singing of three hymns and these five discourses, all done within 2 hours, as such meetings should ever be, and so home in much content with a very excellent meeting and I do think one of the best we did enjoy these many years.

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April 18th. To Conway Hall again for our meeting of matters abroad to hear of Liberall Religion in Europe, where to preside parson Twinn of Chowbent, we do welcome our three visitors, the learned Dr. Van Woude, from Holland, of the International Association, and two from Hungary, Bishop Petho, head of our churches there, and Professor Ferencz who did both aforetime study at our colleges of Oxford and Manchester. And parson Twinn do offer a greeting to each, partly in his own tongue with much fluency and I misdoubt if there be another in the meeting who could do the same, so he most fitting to preside over any meeting of diverse nations.

First Dr. Van Woude to tell of his travels of late behind the "Curtain" where he did see much of our co-religionists there, and presently in telling of those in Transylvania, he do give to the President an offering which they did raise in that land for our new Essex Hall a thing which do greatly touch our hearts as a token of their fellowshippe.

Next come the bishop, who do tell us of the state of the church in Hungary, both as to the number of its members and its chappells. And Professor Ferencz do assert the great part which their famed leader of old, Francis David, did take in the time of the Reformation, though much belittled by the Lutherans and Calvinists of that day.

Anon our President to offer our thanks to all who did share in the ordering of the meetings in both spiritual and materiall ways, and so to close with the Discourse by parson Toone of our chapells of Moretonhampstead and Newton in Devon who do tell of his early years and his pilgrimage of thought in religion.

So we do again disperse in our severall tasks and homes, much heartened and uplifted by the intercourse of these days and looking to see much notable progress in the months to come, when we shall go forward together in our spreading of the liberall faith.

ESSEX HALL LECTURE

Ancient Prophecy and Modern Crisis. (Essex Hall Lecture, 1958). F. Kenworthy, M.A., B.D. Lindsey Press, 2s.

THE claims of Old Testament scholarship cannot be said to have received an exaggerated place in the series of Essex Hall Lectures since their inauguration in 1893. It is encouraging and important that the Principal of the Unitarian College, Manchester, should have elected to vindicate the spiritual validity of Old Testament prophecy in our modern predicament. No little credit is due to him for so lucidly demonstrating how the Liberal Christian can constructively enter this field of research and exposition. One would like to hope that others may be stirred by Mr. Kenworthy's example to add to our very small number of genuine Old Testament scholars.

Principal Kenworthy addressed himself to his theme with success. Though offering his arguments for the many who are not versed in technical scholarship his every page reveals to the scholarly how wide has been his own range of study and how skilfully he has crystallised the essence of learned workers.

There is a positive grasp of the situation created by modern research, which ought neither to lose itself in textual minutiae nor smother the true meaning of the Bible to present a remarkable and continuous record in the historical context of one people of the Divine-Human encounter. Limiting his interest to Old Testament prophecy, Mr. Kenworthy surveys the latest estimates of the relationship between Hebrew prophecy and Oriental culture patterns and how, in modern times, the sharp distinction between the prophet and the priest has given way to the concept of both as co-functionaries. His point is finely made that our interest ought not to be restricted to the historical origins of prophecy but should attend to the fruition of a singular tradition. The prophets possessed spiritual insights which transcended the immediate to throw light on other ages and so can be shown in its relevance to our times. It is the content of prophecy which counts.

Treating of prophecy under five main heads, the lecturer singles out of the abiding value of the tradition and links this to a Unitarian evaluation of Jesus as Messiah, and the consequent conclusion that true greatness in individual as in people lies in willing self-dedication to moral and spiritual purposes. Nor is the principal unshrinking when it is needful to speak the uncomfortable but necessary words that to accept the challenge of the Old Testament prophecy means accepting sacrifice.

C. Gordon Bolam.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

"He is regarded by his friends as a Humanist"

SIR,—It was with mixed feelings that I read the above description of myself in your article of March 29th, which featured Rosslyn Hill Chapel and its minister. The epithet "humanist" is in some hands a "smear-word"; in others, one of Stephen Potter's "O.K. words", for it is claimed today by both "scientific" psychologists, Marxist scholars, Roman Catholic philosophers, and soured destructive secularists. I must therefore define my own position.

In general, it is now applied to the following categories:

(*a*) Classical scholars (particularly the Renaissance ones);
(*b*) Humanitarians;
(*c*) The American "new Humanists" (e.g. Irving Babbitt), who assumed a dualism of man and nature, stressed the human as opposed to the animal elements in experience, and sometimes flirted with revealed religion;
(*d*) Those who ignore revealed religion, believing that man in his own right and by his own powers has resources of knowledge and satisfying experience enough to "work out his own salvation";
(*e*) Those who take a simple pagan joy in the life that now is and are not particularly concerned about the life hereafter;
(*f*) Those who believe that human values are valid irrespective of supernatural considerations;
(*g*) Those who believe that human values are valid irrespective of cosmic considerations;
(*h*) Those who believe that man is on his own in an indifferent universe;
(*i*) Those who believe that man is the centre and crown of the universe;
(*j*) Those who believe that "The Sabbath was made for man, not man for the Sabbath";
(*k*) Those who for emotional reasons cannot bring themselves to use the word "God";
(*l*) Those who use the word "God" not in the traditional supernatural sense, but believe that He can be known only through human experience.

I like to consider myself a humanist in the sense of (*a*), (*b*), (*d*), (*e*), (*f*), (*j*), and (*l*). (*g*) and (*h*) are merely confused thinkers, (*i*) are impossibly conceited, and (*k*) by their immaturity needlessly trouble the waters. I cannot see how any Unitarian could avoid being a humanist in the sense of (*b*), (*d*), (*f*), (*j*), and (*l*).—Yours,

Rosslyn Hill Chapel.

Donald P. Maw.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 3s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7256 Editorial: EUS. 2912

NEWS REVIEW

NORTHERN SUNDAY SCHOOL FEDERATION

The 113th Annual Meeting of the N.S.S.F. was held at Rawtenstall on Good Friday, April 4th, 1958, involving the congregation in catering for over 200 teas, effectively provided to the appreciative satisfaction of all.

The Church was full at the Morning Service, conducted by the Rev. F. M. Ryde, past secretary of the Federation, and his exhortation to reply, when asked to do a job, not "Why me?" but rather "Why not me?" was oft quoted during the busy day which followed.

The Business Meeting, with the President, Mr. Franklyn Johnson, in the Chair, received a welcome on behalf of Rawtenstall by Mr. R. E. Foulkes, and later adopted two recommendations of the Homes Management Committee: "That, subject to the favourable findings of the Charity Commissioners in relation to the Trusts of the Homes, we proceed with the disposal of the present Holiday Home on the Tor and the land pertaining thereto, and that alternative facilities for children be provided on other Homes property"; and "That plans be formulated and costs ascertained for at least one two-storey building to be erected on the Barleycrofts site".

The Chairman of the Homes Management Committee, the Rev. Eric Wild, stressed the need to consider economic centralization of the Homes, and also striking out in new directions to meet the needs of the changing times. The seeking of a new approach to the problem of the Homes (the deficit in 1957, though greatly reduced, was still £220) was reflected in seeking to appoint a Warden who would be freed from detailed routine and from the secretaryship of the Homes Management Committee, which position would now be filled by a voluntary officer.

The following new appointments were made: President, Rev. G. L. Clarke; President-elect, Mr. A. Schofield; Homes Secretary, Mr. G. Waywell. The other officers were re-elected.

The evening meeting was opened with presentations to the Rev. Eric and Mrs. Phillips on their departure from Great Hucklow to Rotherham, and to the following prize-winners (from three age groups) in the Essay Competition: Anne Sutherland (Bury Bank Street), Barbara Wiley (Hindley), Shirley and Ann Dennison (Pendleton), Valerie Powell and Pamela Hodges (Platt), Pauline West and Gillian Clarke (Rawtenstall), and Anne Wallace (Southport).

Mr. J. R. Holt, of Rawtenstall, then took over as Questionmaster, and questions sent in and previously seen by the Panel were answered by Miss Nora Jackson, of Bury; Mr. C. J. Rosling, of Sheffield; Rev. Eric Wild, of Warrington; and Mr. L. Woffinden, of Colne. Children's Churches as an adjunct to Sunday School classes were approved; three members of the Panel felt we avoided "meat" in Sunday School lessons, and so failed in our duty, especially to adolescents; a question of when Sunday School teachers should retire in favour of younger people was answered in terms not of years but rather of adaptability, and it was felt that frank self-examination should be a regular exercise of all teachers, of whatever age, a blend of youth and experience in the School being the ideal, if the youth was available; the Panel was divided on the value of Walking Days, as well as on School Queens, though it was clear that a Queen (and possibly a boy equivalent) should have definite duties; and the question of so-called "teddy boys" elicited various views, one member calling upon congregations to take these youths in (a few at a time) and help them, another criticising parents and day-school teachers, and a third (a day-school teacher!) maintaining that schools today, though having less punishment, had more *real* discipline (i.e. self-discipline) than thirty to forty years ago, despite difficulties created by some parents who shelved their responsibilities. A pertinent comment from the floor was that those who today decry the dearth of heavy-handed strictness in schools are themselves the product of the educational system they adulate.

Mr. Franklyn Johnson thanked Rawtenstall for their generous hospitality, and delegates and friends departed at the end of a successful day.

S.H.K.

Alfred Pilling

On April 1st a most willing and earnest tribute was paid to the memory of Alfred Pilling in Bank Street Chapel, Bolton, where he had worshipped and found strength to serve God in freedom through a strenuous lifetime of 86 years.

Remembered by generations of fellow worshippers as a man of liberality, he was beloved for his eager speech and no less incisive action, and for unnumbered acts of kindliness which graced his virile spirit.

His record of public service was considerable. Appointed a Borough Magistrate in 1913, elected to the Town Council in 193 (where he led the Liberal group for many years), he was honoured by the King with the O.B.E. in 1943. In the following year he was honoured with the presidency of the General Assembly.

Behind such a record lies a story of lasting personal friendships, a keen sense of fair play—that peculiar glory of the British race—and a rich and happy home life which was shared until some five years ago with his beloved wife. Latterly cared for by his two daughters, it was only during the last year, following an accident, that he was reluctantly forced to restrain his eager vitality. Yet, to within a month of his death, he came with great determination to worship in his beloved Chapel.

So there is added another name—that of Alfred Pilling—to the glorious company of free spirits who, by lives of vigorous faith and devoted service, testify to us who remain:

"That where the safe ways end,
Known and unknown divide,
God's great uncharted passes upward tend,
Where the Spirit of Man undaunted is undenied,
And beyond the last campfire man has Faith for friend,
And beyond all guidance the courage of God for guide."

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 4, 1958

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11, Rev. J. [illegible] Davies
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill, 3, Rev. W. [illegible]
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. J. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. Robert Taylor
Billingshurst, Free Church, High Street, 11, Rev. J. Martin Hall
Birkenhead, Unitarian Church, [illegible] Road, 6.30 (May 11), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. [illegible] McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30, Mrs. Lyles, 2.30 and 6.30, Rev. John Gill
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. William Lloyd
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Supply
Bridport, Unitarian Chapel, 11 and 6.30, Rev. O. Russell Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11, Rev. F. M. [illegible], 6.30, Rev. B. Gill
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Rev. Roy Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. [illegible] Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. [illegible]
Chester, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. L. A. [illegible]
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. [illegible] Shaw
Chowbent, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
[illegible], Free Christian Church, [illegible] Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. [illegible]
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30, 1st Sunday in the month)
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Dr. [illegible] Green
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Bruce Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Supply
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. [illegible]
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John [illegible]
[illegible], [illegible] Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. [illegible]
Gloucester, Barton Street, 3, Rev. J. M. [illegible]
Godalming, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. Principal F. Kenworthy
Halifax, Northgate End, 10.45, Miss A. [illegible], 6.30, Mr. F. Vickerman
Hastings, Free Christian Church, South Terrace, 11, Rev. Dennis Hilton, 6.30, Mrs. Muriel Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Miss P. [illegible], 3.30, Junior Church
Hull, Park Street Church (Unitarian), 6.30, Rev. [illegible]
Kendal, Market Place, Unitarian Chapel, 6.30, Mr. T. [illegible]
Kidderminster, New Meeting House, 11 and 6.30, Rev. [illegible] W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. [illegible]
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Mrs. Amy Howarth
Letchworth, Secretary, Miss J. E. [illegible], [illegible], Garth Road, 11, ——
Lewes, Westgate Chapel, 11, Supply
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11, Mr. E. E. [illegible], 6.30, Dr. S. J. [illegible]
Liverpool, Bootle Free Church, 11, Rev. Norman [illegible]
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. [illegible]
Liverpool, Gateacre Chapel, 11, Rev. Stanley B. [illegible]
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. Norman [illegible]
Liverpool, Hope Street, 6.30, Rev. C. A. [illegible]
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. [illegible]
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mrs. E. [illegible]
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. [illegible]
London, Forest Gate, Upton Lane, 6.30, Mr. T. E. [illegible]
London, Golders Green, Hoop Lane, 11, Miss M. K. [illegible], 6.30, Rev. K. C. [illegible]
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible] (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. [illegible]
London, Highgate Hill Unitarian Church, 11, Rev. K. C. [illegible]
London, Ilford, High Road, 11, Mr. T. E. [illegible], 6.30, Rev. R. [illegible]
London, Islington, Upper Street, [illegible] Hall, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham, Unitarian Church, High Street, 11, Rev. John Kielty
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Mr. J. [illegible]
London, Mansford Street Church, Bethnal Green, 6.30, Mr. S. R. [illegible]
London, Richmond Free Church, Ormond Road, 11, Miss M. [illegible]
London, Stratford, West Ham Lane, Unitarian Church, 10.30, Children's Church, 6.30, Rev. F. [illegible]
London, Wandsworth Unitarian Church, East Hill, 11, Rev. [illegible] (also 6.30, 1st Sunday in the month) Mrs. A. D. [illegible]
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, [illegible] Road, 6.30, Rev. Dudley Richards
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. [illegible]
Macclesfield, King Edward Street, 10.45, and 6.30, Rev. G. D. [illegible]
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Dennis Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 2.45 and 6.30, Rev. Maurice [illegible]
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. [illegible]
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45, Rev. Maurice [illegible], 6.30, Supply
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill [illegible]
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Mr. William McMillan
Manchester, [illegible] Street Mission, 6.30, Rev. B. L. [illegible]
Manchester, Stand Chapel, Whitefield (May 11), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth [illegible]
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 3.15, Rev. D. C. [illegible]
Moretonhampstead, 3 and Newton Abbot, 6.30, Rev. C. G. [illegible]
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John [illegible]
Newchurch (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Supply
Northampton, Kettering Road Church, 6.30, Mr. G. Wilkinson
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. [illegible]
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon [illegible]
Plymouth, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. [illegible]
Ringwood, Hants, The Meeting House, 11, Mr. Eric Kay
Rivington Chapel, Nr. Horwich, Lancs., 3, Rev. R. J. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. W. T. [illegible]
Sheffield (Attercliffe), 6.30, Mr. T. H. [illegible]
Sheffield, Fulwood Old Chapel, 11, and 6.30, Dr. P. N. Tindall
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. [illegible]
Southampton, Church of the Saviour, London Road, 6.30, Mr. Eric Kay
Southend-on-Sea, Darnley Road, 6.30, Mrs. J. Williams
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. [illegible]
St. Helens, Cooperation Street, 6.30, Rev. Maurice Johnson
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Sunderland, Presbyterian Unitarian Chapel, 11, Rev. C. [illegible]
Swansea, Unitarian Church, High Street, 6.30, Rev. B. [illegible] (also 11, First Sunday in the month)
[illegible], [illegible] Free Christian Meeting House, 11, Supply
Swinton, Swinton Hall Road, 10.45, Rev. P. B. [illegible], 2.30 and 6.30, Rev. E. Wild
Taunton, Mary St. Chapel, 11, Supply
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. [illegible]
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. [illegible]
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Warrington, Cairo Street, 10.30, Rev. Eric Wild, 6.30, Supply
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month), ——
Wallasey, Memorial Church, Manor Road, 11, Rev. L. A. [illegible], 6.30, Supply
Walsall, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Supply
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. [illegible]
West Kirby, [illegible] Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 6, Miss E. E. [illegible]
Wilmslow, Dean Row, 10.45, Rev. A. B. [illegible], Styal, 6.30, Rev. A. B. [illegible]
York, St. Saviourgate Chapel, 6.30, Mr. C. H. Pollard
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m., Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 112 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. [illegible], Manse Telephone LX 5525
Unitarian Fellowship of Australia, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. [illegible]. Meetings as advertised.
[illegible] Community Church, [illegible] Road, [illegible] (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. [illegible]

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. [illegible]
Wellington, Services suspended — Enquiries — Mrs. [illegible], Tel 40-272

SOUTH AFRICA

Cape Town, [illegible] Street, 10, Sunday School; 7 Service, Rev. [illegible] C. [illegible]

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Death

Short—At 74 Ferryhill Road, Aberdeen, on April 23, 1958, Emily Violet (born Williams), aged 56 years, devoted wife and loyal comrade of the Rev. L. Baker Short.

Liverpool: Hope Street: A crowd of about a hundred people were present at Hope Street Church, Liverpool, on April 26th, to welcome the Rev. S. R. Butler to the ministry of Hope Street. Mr. Butler took up the ministry of the church at the beginning of April, as part of an arrangement by which he is minister of our churches at Gateacre, Hope Street, and Speke. Mr. A. H. Nock was in the chair. Greetings from the L.D.M.A. were brought by the Rev. Dr. P. N. Tindall and Rev. M. Johnson, and Rev. J. I. McBurnie, of St. Andrew's Church of Scotland, spoke as minister of the nearest church. The congregations at Gateacre and Speke were represented by Mr. J. Potter and Mr. B. C. Woodcock. Mrs. A. Higginbottom made an address of welcome to Mrs. Butler on behalf of the ladies of the church, to which Mrs. Butler replied. The Rev. C. A. Piper, who will be assisting as Supply Preacher at Hope Street and Speke, spoke next, and lastly, the Rev. S. R. Butler.

Cinema

A film made by Akira Kurosawa is something of an event here. His *Rashomon* and *Seven Samurai* were outstandingly powerful, and it was surprising that such vitality should emerge from Japan within so few years of disaster. In *The Throne of Blood*, at the Curzon, he has adapted the story of "Macbeth" and placed it in sixteenth century Japan, a fitting period of warlords and Macbethian ambitions. It is acted in the traditional style, which one gets accustomed to after a time; scenes that are swift and savage are followed by long quiet ones that have a curious tensity in spite of seeming to be slow. These latter scenes have more of theatre—than of cinema—technique. Washizu (Macbeth) and his wife are seen conversing in studied attitudes, while she tremulously puts forward her fearful insinuations. In contrast to the violence elsewhere, these scenes are most effective, but the whole story comes over with terrific force.

B. L.

Holiday Accommodation

AN EARLY HOLIDAY FOR YOU in "Britain's Best Climate". Special terms till Whitsuntide at this small, friendly hotel recommended by Unitarians. 5½/8 gns., including full board, early tea, heated bedroom (central heating everywhere) when cool. No gratuities. Fresh fruit daily. Vegetarian if desired. Best position on promenade, facing south, near pier and sun lounge. Illustrated brochures on request. Summer 6-9 gns. Own beach hut opposite. NORMANHURST PRIVATE HOTEL, Seafront, St. Leonards-on-Sea, Sussex.

FROM MY JOURNAL

By "Simplicitas"

I SOMETIMES doubt whether all this fashionable vagueness about vocation is going to make our young people into good servants of the future. I inquired of Mrs. E.'s son what he intends to do after he has his degree. He looked at me as if I had asked an indelicate question and replied loftily, "I shan't decide, of course, until later". Of course he can't know exactly what work will open before him, but some expressed intention would surely give purpose to his studies. Without it our young people lack the sense of dedication which made such devoted servants of the older generation. Such a one was the old Scots doctor whose autobiography I have just been reading. Born into poverty, his driving purpose to bring healing to the lonely glens carried him through tremendous hardships to a life of wonderful ministry to the sick. I think young people should be expected to decide upon the service they intend to render to life, like our elder daughter who, when she was very little and was asked what she intended to be when she grew up, replied, "Someone who helps people".

★

I mused during offertory this morning on the theme of character and the collection plate. If Y. takes it round he presents it with the peremptory shake of a trades union official demanding dues. Our baker, Mr. M., hands it with the half-apologetic gesture of a tradesman presenting a rather large bill. Mr. G., who has now come on the rota, is a head waiter at our local hotel. I declare he has all the gracious motions of one placing before a favoured customer a dish officially off the menu!

★

I am often surprised and delighted to discover what a wide grasp of theology years of Unitarian preaching has given to old Y. He enjoys my "having him on", as he calls it, about Existentialism and the like, and his defence of the faith of his fathers is worthy of more ears than my own. But nothing in this world will make him understand why at our Annual Church Meeting he doesn't read out last month's minutes about the need for a new washer on the school kitchen tap. He wasn't well enough to be present at tonight's meeting and it didn't seem like our Annual Meeting without our annual platform argument about which minutes to read. The older I get the less I am irritated by the foibles of our officials and the more I, in my own quiet way, thoroughly enjoy them.

★

A correspondence upon school uniform has been occupying the local paper for several weeks, and Y. asked my opinion upon the matter. Before I could frame my answer he replied for me. "We Unitarians believe in freedom so we must be against regimentation, Mr. S.". "Not so fast Y.", said I, and held forth on the need of regimentating our own impulses and our unruly tempers to the perfect pattern set forth in the Gospels. My bus came up and I jumped on with a humorous wave to my dumbstruck secretary left standing in the fog.

William Henry Henderson

The Free Christian Church, Doncaster, has lost its senior member in the passing of W. H. Henderson, at the age of 91 years, on March 22. The funeral service was held at the Old Church, Rossington, with the vicar of which Mr. Henderson was friendly, and where he had lived for many years. The minister of the Free Christian Church was invited to take part in the service, and paid high tribute to the valuable work Mr. Henderson had done for the church over many years. His heart and soul were with the cause of liberal religion, and the record of his activities is an impressive one. He had been a life member of the Church Committee, treasurer from 1930-47, and secretary and treasurer to the Trustees from 1930 to the day of his passing. As Sunday School Superintendent, he had kept alive his belief in the future of young people. He had lived a full life. Beneath the surface of his personality was a deep feeling for humanity. He believed in the future of our Unitarian churches, and surely it can be said of him: "He is not dead, but gone before".

W. L.

Printed by Wightman and Son Ltd., [illegible] and published by The Inquirer Publishing Co., Ltd., [illegible]